

Tribute to Comrade Frederick O. MacCartney

Rockland, Mass., May 29.—Thousands paid their tribute of respect and esteem to Representative Frederick O. MacCartney yesterday afternoon, and the funeral was one of the largest ever held in the town. The church on Webster street, where Mr. MacCartney was pastor for so many years, was handsomely decorated with flowers, and thronged with sincere mourners from all grades of society.

The body was taken from his former home on Pacific street in the forenoon and delegations of Red Men and the Socialist Club accompanied the body to the church, where it lay in state from 9 until the time for holding the services.

During the services the stores in the town and the public schools were closed, and the flags upon all of the public buildings of the town hung at half staff. The exercises commenced promptly at 2 and there were organ selections by Prof. William F. Burrill, of Brockton, who played several of the compositions of Rev. Mr. MacCartney, who was an amateur musician of rare ability.

The anthem "I Shall Be Satisfied" was sung by a quartette consisting of Miss Mildred Shaw, Miss Sadie French, Edward Rudkin and F. W. McConney. A poem appropriate to the occasion was read by Rev. A. L. Weatherly, of Worcester, a warm friend of Mr. MacCartney's, and then followed the reading of scripture and prayer by Rev. W. R. Lord, pastor of the local society. A solo was contributed by Miss Elith L. Poole, and an address was delivered by Rev. A. L. Weatherly, which was in part as follows:

"My friend and your friend was a many-sided man. Many thought of him as a man who loved contest, to be in the thick of the fight, but he loved peace and quiet, and hated strife and struggle. Let no man dare say that he sought anything else but to serve God and man. He gave up peace, quiet and love that he might work, because he believed he was called to do that work. He taught me once, when I had no faith, and showed me the light, and so he had led others higher and better faith. When he went into his work he knew the selfishness of man, and yet he faced it, and by the purity of his life and winsomeness of character he won your love, confidence and respect. Honor him by making your life like his, by living in his spirit."

The eulogy was given by Representative James F. Carey, of Haverhill, a close friend and colleague of Mr. MacCartney in the legislature. Mr. Carey was much affected by the death of his friend, and spoke briefly, saying in part:

"That such men have lived is the glory of the race. That such men must die is its sorrow. The need of the times called for men. With joy he responded. Progress anointed him one of her priests."

"He loved mankind, for in each man he saw the basis of mighty possibilities. He labored that they might be attained, and though giant wrongs must be uncrowned, though ancient privilege must be hurled down, though a long night of misunderstanding by friends and misrepresentations by others who knew him not must be passed through, he did not hesitate. Personal ease, material advancement and comfort appealed to him in vain. For him it was better to battle in the dark for the right than to rest content in the glitter of the wrong."

"Those who saw him in battle wondered at his intensity. They did not know that as he fought he heard the tears of the children of the poor dropping like rain; he heard the heart strings of workingwomen break; he saw the very soul of workingmen grow black with the wrongs they endured. Seeing this, feeling this, he fought strongly, almost fiercely, that it might end."

"His faith was not bounded by the confines of a sect. His was the faith of man. He dreamed of a future day when the world around the race would clasp hands in a mighty brotherhood."

"His was the statesmanship that no arbitrary lines of race or creed or nation could circumscribe. His statesmanship knew no aim lower than the elevation and ennoblement of all the people of all the earth. Men said, 'What of dividends?' He said, 'What of man?'"

"Men live and strive today for profits. He lived and sacrificed for human progress. Like the sower who may not live to reap the harvest, yet the joy of sowing was his, the joy of sowing the seeds of liberty, of equality, of fraternity—the flowers of human achievement that will yet burst full blossomed on the stem of time."

"He longed for equality. Death has given him what man is today denied. The triumph of the cause for which he gave his all will be his monument. The merriment of children, the happiness of women, the deep-fibred joy of men in the grander day for which he fought and hoped will be his epitaph."

"MacCartney—Comrade of mine! Soldier in the army of the workers of the world—living, you earned the right to life; you have earned the right to rest. May you sleep well!"—Haverhill Evening Gazette.

HIS LAST EARTHLY ACT

Boston, May 29.—The following letter is self-explanatory:

It may not be out of place to call attention at this time to one incident in connection with the death of Representative Frederic O. MacCartney of Rockland. During the past two months he had been the special object of attack and misrepresentation through the distortion of an address on "Why Women Should Be Socialists" he delivered in Boston for the Women's Socialist Club.

It was made to appear that Mr. MacCartney, speaking as a representative of the Socialist party, was opposed to marriage and the home. A man of refinement and keen sensibilities, and imbued with the utmost reverence for all that is worth revering in womanhood, he had felt this misrepresentation of his real sentiments most deeply, as only such a man could feel it.

In view of this, it was more than a coincidence that the last public act Mr. MacCartney ever performed was to officiate, in his capacity as a Unitarian minister, at the marriage ceremony of the undersigned at Haverhill on the day that he was seized with his fatal illness. That act has now a special significance, because it gave refutation to the slander which had caused him so much pain during the last two months of his noble life.

WILLIAM MAILLY.

—Haverhill Evening Gazette.

An intellectual prostitute is no better than the other kind. And there are more of them, too.

The trade union that declines to discuss Socialism as a means of bettering the condition of its members must have a queer conception of its mission.

A correspondent of the Typographical Journal complains that there is too much Socialism in the Journal. It won't be very long before there will be too much Socialism not only in the trade journals, but also in the unions for the health of the old party heelers masquerading as friends of labor.

We admit that class hatred is not a very pleasant thing. That's why we want to abolish it.

A Socialist administrative act declared unconstitutional by a capitalist supreme court is not much of a "reform." We must have the "whole works."

The switchmen's union must be all right. D. M. Parry has contributed \$20 toward a fund for the entertainment of its members at their national convention in Indianapolis. The boys ought to reciprocate and make him an honorary member. Wonder if Parry has political aspirations.

Profit is only a polite name for robbery.

Competition is dead! Long live co-operation.

A contented wage slave is Teddy's idea of a good citizen.

In union there is strength but in Socialism there is justice.

Individuality counts for nothing without the opportunity for its expression.

A paid-up dues card in the Socialist party is the best kind of life insurance policy.

When slaves begin to think their chains begin to clink, and shatter link by link.

The announcement that coal has gone up another notch assures us that Baer is still looking after our interests.

All men are entitled to life, liberty and the pursuit of happiness, but the only thing the majority gets is the pursuit.

About the only time the capitalist press takes any notice of the Socialists is when some alleged "Socialist" threatens to shoot the president.

One hundred "representative citizens" of Dubuque sat down to a banquet with President Roosevelt at \$15 per plate. How's that for a fool dinner pail?

Conspicuous among those who rode in carriages in the presidential parade and sat on the platform at the speechmaking were the laboring men of Dubuque—conspicuous by their absence.

There are but two economic classes—capitalists and wage workers. Politically there are also only two classes—capitalists and Socialists. Of the former the majority are, however, capitalists without capital.

There is more truth than fiction in the remark of the Irishman who said that after all the good things are pretty evenly distributed in this world—the rich get the ice in the summer, and the poor get it in the winter.

President Roosevelt came to Dubuque, made a plea for good citizenship and a strong army and a large navy to everlastingly knock the stuffings out of the good citizens of other countries. Talk about practicality! It's something strenuous!

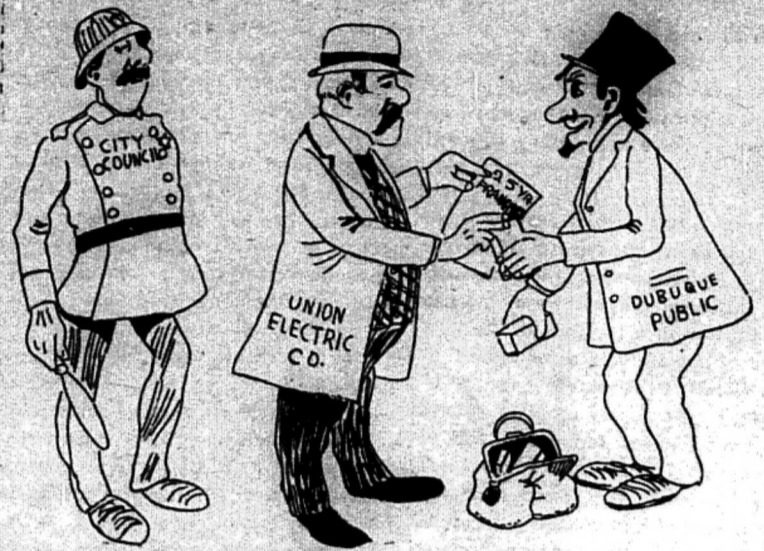
Our opponents have been unable to imagine any of the calamities which they claim will occur under Socialism. They have been compelled to draw on the stock of calamities produced by capitalism. And they have an abundance to select from.

A memorial meeting in honor of the late Frederic O. MacCartney was held in Boston on May 30 under the auspices of the Socialist local. Among other well known speakers were Jas. F. Carey, H. Gaylord Wilshire, William Mailly and the Socialist mayors of Haverhill and Brockton, Parkman B. Flanders and Chas. H. Coulter.

According to press dispatches President Roosevelt discussed the labor question in his public speech at Joliet, Ill. He declared that any man who sought to inspire hatred among citizens through creed, class or wealth was a curse to this country. No doubt this was intended as a stab under the clavicle for the Socialist party. However we do not know of anybody who is doing more to accomplish that very thing than the president himself—unless it's David M. Parry.

Comrade J. Alfred LaBille, secretary of Local Omaha, takes us to task for not having published certain resolutions adopted by Local Omaha and considerable correspondence relative thereto regarding Walter Thomas Mills, and for having printed a dozen lines concerning his meetings in Omaha. We would have to enlarge the size of The Iowa Socialist considerably if we were to attempt the publication of even a synopsis of all the resolutions adopted by various locals in condemnation of some action of this, that or the other comrade, and which seems to be considered by some as the only test of the genuine Socialist.

The Faithful "Copper," the "Con Man" and Uncle Wayback



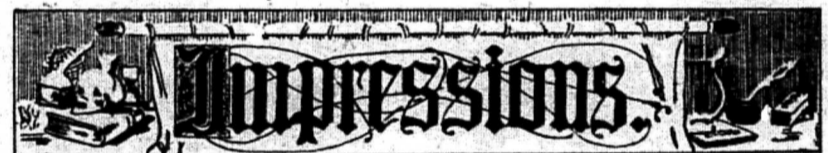
A "gold brick" transaction that occurred just previous to the last municipal election. The malfeasance of the "copper" was pointed out by the Socialists in the campaign, but Uncle Wayback gave the "cop" another two-year job, and poor Uncle has not yet discovered that he was "gold bricked."

The Deadly Parallel

In romantic days of old when armor'd knights were bold
And chivalry held its glamor'd sway;
If the people's right of might was impug'n'd they'd rise and fight
In the good old-fashioned feudalistic way.
The haughty barons then were a naughty class of men,
Who frequently, 'tis noted, got too gay.
They didn't do a thing to their country or their king,
Whichever bid to prove the choicest prey.
With battle-ax and lance they'd lead a merry dance,
And like as not they'd make the piper pay.
They'd set the people by the ears and prod their knavish rears
If they didn't want to join the jolly fray.
Until in course of time it became a sort of crime
To respect your neighbor's right to work or play.
And if we suffer now 'tis just because we bow
To the myth that's handed down from that medieval day.

In these modern days of gold the trusts are growing bold,
And magnates hold their undisputed sway.
They "swipe" the franchise right to water, rail, and light
In the most enlightened capitalistic way.
The haughty barons now have got the earth in tow,
And underwrite our chance to breathe or pray.
If the sun was not too far they'd list his stock at par
And deal in corner'd options on every thermal ray.
They never do a thing to their country, for the ring
Pursues the private policy to make the public pay.
And constructs the law so lax that their class may dodge the tax,
And pluck the downy plumage from the Grand Old Party Jay.
They set the people by the ears with economic fears,
And commercialize the heathen in their kind expansive way—
But the flag which rules the wars flies the \$ mark for stars,
And the minstrel of romance must sing the modern lay.

Robert Bielby.



OF THE STREET CAR STRIKE

Remember the strike!

**

At the election next spring.

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There is an ominous silence at the city hall.

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The erstwhile "friend of labor" of election time is remarkably mum on labor's rights after he gets the office and there is a strike on.

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If there had been a Socialist city council in control at the time the franchise was given the Union Electric Co. there would not now be a strike.

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There is a great deal of talk about the rights of the public in this strike. Unfortunately the public has no rights. Its rights were given away by the city council.

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The rank foolishness of the public in having allowed itself to be placed at the mercy of the grasping corporation is equalled only by the stupidity of the dog that licks the hand that smites it.

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Of course it's all right. The interests of the public will be better taken care of by the "representative citizens" and "leading business men," who constitute the council, than the public could do it themselves, or the "fool workingmen" who were candidates on the Socialist ticket who would, in their zeal for the interests of their class, have demanded proper conditions of employment and decent wages for the street car employes. Of course, if the Socialists had also

been in control of the state legislature they would have enacted legislation enabling the city to own its street car lines and thus forever do away with the possibility of strikes.

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Some people seem to be under the impression that three men stand in the way of a settlement of the strike—the three men who were discharged by the company, two of them officers of the union and the other a member of the committee which presented the agreement to the company. They seem to overlook the principle involved—the right to organize. The discharge of the officers of a union or members of a committee delegated to negotiate an agreement, if permitted by the union, is tantamount to an admission of its inefficiency and spells dissolution. Back of these three men, or rather this principle, this right to organize, stand not only the seventy odd members of the union but every union man in the city. Not three, but more than three thousand.

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The city administration of Berlin, Germany, is socialistic by a large majority, in fact, it is composed altogether of Socialists. A few years ago there was a strike on the street car system. The mayor notified the company that if it did not operate its cars within twenty-four hours the city would take over the system and operate it for the public good. The company immediately got a move on and operated. And the men got what they wanted, too. This may be "furrin" or even "Dutch," but it's good common sense—and better than walking—"don'd it?"

Proletary Pointers

By Robert Kelly

It is with deep sorrow that we recognize the spirit of Caiaphas and Annas, which prevailed at the tribunal of the Crucifixion, presiding at the modern arraignment of Socialism before the bar of reason.

The same bitter animus against innovation; the same intrigue to retain supremacy at whatever cost; the same misrepresentation and distortion of facts to obtain conviction regardless of the best interests of humanity; and the same subjection of the better side of nature to the unreasoning forces of jealousy and hatred are evidenced today as factors in the preliminary discussion of a system which proposes by the removal of the economic war of competition to induce an environment in which the intellectual homo may have a more untrammelled field of speculation in which to work out his salvation.

"Socialism's all right, but it's too good!" "I'd vote for Socialism, but it'll never work!" "Oh, don't bother me—the republicans, Socialists and democrats are all tarred with the same stick—you can't fool me!" These are a few of the stock objections.

For heaven's sake how long will you go on convicting yourselves of political inefficiency to enforce the principles of democracy, and by your own word of mouth continue to insult the doctrine of Christianity under which you live by refusing to believe in its efficacy! Are you all on the "dead level?" Must the prerequisite for political preferment be the undoubted right to shelter yourself under the genealogical tree of Iscariot? If Socialism is too good for anybody but Socialists, why, as a sane method of improving your moral standard, we would advise you to become one yourself.

Don't be afraid that the Socialist is offering you something for nothing. All he wants is YOUR OWN co-operation to obtain for YOURSELF that which is justly due to you, and you will find work enough cut out for you for a few generations to come to get it.

We can imagine your incredulity at this statement—but spare us—we are only Socialists, and cannot help stating the truth at the expense of your amazement.

At the first sight, and from the competitive standpoint, it does look unreasonable that one man should take an interest in another's welfare without setting his price on the accommodation. Individuals have been crucified and burned at the stake for daring to do that very thing. But aside from the purely ethical view, we recognize that "the pace of an army must necessarily be the pace of the slowest," and as the universal marching order of Progress has not yet been rescinded, we wish to bring up the scattered rear guard to a position of evolutionary efficiency in the battle for civilization. We recognize the truth of the universal brotherhood, and the fact that injury to the one must, by reflex action, militate to the detriment of the whole community. Therefore, while our interest in your well being may seem to be suspiciously Utopian, you may calm your fears with the assurance that in the advancement of the body politic to a higher plane of integrity we do not intend to leave ourselves behind.

We know that you are not yet used to this combination of the principles of Christianity applied in a practical manner; we know that you have suffered so much from the spoils system that you instinctively seek for the motive of self-interest beneath the surface of any and every policy whatsoever, whether it be formulated in perfect honesty or with deceptive intent—and we acknowledge that a Socialist rogue would be just as hateful as a rogue under any other name.

But, we ask you to temper your observation with that justice which allows the presumption of innocence until guilt is proved. We plead with the grand jury of the assembled people for consideration of the evidence accumulated in history in a fair, impartial manner, and

for their co-operation in our demand that the circumstantial evidence of the anti-Socialist agitators shall be stripped of its frivolous flippancy, and be presented with the accompaniment of reason, truth and practicality which the occasion demands. The question is not of mere policy concerning a state, principality, or even a continent. It involves the whole world in its far-reaching possibilities, and amounts to this:

Has the civilized world in this immediate cycle of progress evolved a moral sense of justice so commensurate with its material advance as to insure the safety of the step from individual competitive prosperity to the plane of aggregate co-operative prosperity? Is the world ready to discard selfishness as the mainspring of commercialism? Are you ready to "Do unto others that which you would they do unto you?"

The answer cannot be given in good faith without a fairly complete apprehension of the conditions which have led up to the present status of government by capital, and more or less inert opposition by the proletariat—and all we ask is that you suffer us to present your side of the question for your own judgment without being suborned to oppose us by the dominant aspect of the dollar which is held to focus your attention by the class who claim it as their god—namely, the capitalists.

When you listen to a Socialist speaker place at least a little faith in him as a man, if not as a politician. Don't be disturbing your intellectual apprehension by mental calculations as to the percentage of the admission he is going to receive. He will not develop into a capitalist on the strength of your admission fee, and many of the earnest workers in the movement have at times suffered from public indignities which the wealth of a Rockefeller could not indemnify to an honest self-respecting man. If you are liberal enough to accept the truth without an affidavit, you may take the word of a Socialist that the majority of the workers in the cause could command a much larger share of this world's goods in less strenuous walks of life than organizing opposition to capitalism.

It must not be forgotten that the leaders of the Socialist movement have attained their proficiency, or labor value, under the present competitive system at an individual cost, or investment of energy—and therefore must expect to receive return on that investment on the same basis until the majority, by their vote, shall have signified their willingness to co-operate with him in exchange of service by the more rational and equalized means advocated by Socialism.

We know that the truth is not always palatable, and that questions arise in the discussion of social problems with which a large number of people would rather not concern themselves unless impelled by the sting of a keen personal interest, but if the truth of the assertions made are doubted, we would suggest that you take the trouble to consult data and reference before denying the concrete premises of an argument on the sentimental basis of abstract purity. We appreciate the poetical aspect of the grandeur of our civilization as much as you do. We honor the tremendous store of culture and unswerving effort which has been expended to evolve the full rich bloom and delicate aroma of the royal rose from its modest progenitor of the field; but we are going one step further in God's floriculture, and propose by scientific methods to incorporate the thorns into the general structure of the stem in such a manner that they will no longer wound the nervous sensibilities of those who by the force of circumstances are compelled to work in the garden without gloves. We are impressed by the beauty spots and oases in the panorama of civilization as the high light or publicity is unceasingly played upon them by the dignitaries of church and state.

But we have a searchlight of our own

whose ray is as scintillant as the aurora, as effulgent as the sun, and as penetrating as the vibrations of the luminiferous ether itself. It is the light of that love which in all ages has been an unfailing guide to the emancipators of the race.

After we have dutifully admired the great centres of learning; the achievements of industry; the vast individual and corporate enterprises; and the almost fabulous magnificence of luxury reduced to a science; we, in the interest of our class, insist upon penetrating the depths which are shrouded in the darkness of intrigue and deception, the mist of myth and tradition, and the willing obscurity of bigotry and ignorance.

We discover the millions of potential wheat, converted into instruments of destruction, riding at anchor in Christian waters behind the Headland of Suspicion. We discover the uncounted millions of individuals whose productive force is held in abeyance by organization as a military instead of an industrial army. We discover the submerged tenth—only the fraction is underestimated—and the millions whose life is aborted to a mere parody on its possibilities by the enforcement of soul killing conditions of labor. We discover the slums and unspeakable rookeries which flourish in the centres of population—a standing menace to all health, social or physical. All these things and more we hold up to the reproach of civilization and ask for co-operation in the effort to better the conditions.

We will not accept the standard excuse that "it is human nature and can not be helped." In the Socialist propaganda, as formulated in the platform, we present a remedy that will "help" it, and, although secure in the certainty that economic conditions must of themselves result in the desired culmination in the near future, we deprecate the hasty judgment of the proletarian who "has no use for Socialism."

By his stubborn refusal to recognize the interests of his class he will prolong the power of capital until it has secured directive control of such a vast amount of the natural wealth that the transference to the people to whom it belongs will have to assume the proportions of a revolution and he will, however unconsciously, have constituted himself an accessory before the fact in that unspeakable crime of the capitalistic calendar—"confiscation."

Individual and Social Responsibility

By Paul H. Castle

Rev. Geo. Scott's reply to my "Open Letter" has forcibly brought to my mind the question of responsibility for crime. If I properly interpret the leading thought of Mr. Scott's reply, it is that the individual must be informed through the gospel if we are to have a condition desired by Socialists; that the individual must be held responsible for his sins and punished accordingly. As Socialism will not destroy individuality of choice in education or industry so we maintain that Socialism will not destroy individual responsibility along these lines or in the question of moral conduct. It is a stock argument of capitalist supporters to say something like the following: "Oh, you may give some men the best of chances and they would not make anything of themselves. My neighbors, Smith and Jones get their pay on Saturday and by Monday morning the saloon, "gambling hell" and house of ill fame have their money, while their families are in want. If men would spend their money wisely they would thrive and could build homes of their own. Socialism overlooks individual responsibility for crime." I repeat that Socialism would create conditions conducive to the highest development of both individual choice and responsibility in questions of economics and ethics. But how is it today. When our opponents make their worn out argument above stated against the new order, it is evident that they have not stopped to consider how much the social and economic systems are responsible for institutions that appeal to the lowest passions and drag men and women into earthly hells. Where the individual is responsible, the individual should bear the blame and receive judgment; but where society is responsible, society should receive the censure of all well meaning people. For example we may take the question of intemperance with which the church has tried to deal effectively for decades. Notwithstand-

ing all of the teaching on "individual responsibility," all the great and good crusades against this foe of humanity, the consumption of alcoholic beverages is increasing faster than the increase in population. It must, therefore, be admitted that the church has failed thus far in getting down to the root of the evil. Such, indeed, is the case. That all men who fill drunkards' graves are personally responsible to some extent, I do not deny, but in every such case the social order must stand accountable for a large share of the blame. Economic inequality causing a vast army of underpaid and unemployed has driven many men to the wine cup that they might forget their troubles. That they may have made their condition worse by their action is very true, but the fact remains that economic conditions, instead of encouraging these men to be sober and industrious, their temptations and discouragements have driven them in the direction mentioned. Here the social body is responsible. Then again the motive power controlling the liquor traffic is private gain, the money question is at the foundation of the entire business. The great manufacturer of spirituous liquors is in the business to amass a private fortune; the wholesale dealer is in it for his share of exploitation; the retailer or saloonkeeper sells it to the consumer because there is money in it; the "respectable" citizens, including many church members along with the so-called "rabble," vote for the saloon to bring revenue to the city in order to lighten taxes. And so we might go on pointing out every institution which the church opposes as breeders of shame and crime, such as the gambling house, the brothel, etc., and when through with the recital of the corruption of these institutions we could truthfully say that private gain, man's insatiable greed, was the chief cause of their existence. We could agree with the Apostle Paul that "the love of money is the root of all kinds of evil." Here again the social body is to blame. We have made the conditions what they are. Socialism will remove the chief source of crime today, namely, the incentive and opportunity for the shrewd, the cunning and specially favored to amass private fortunes by the exploitation of labor, resulting in increasingly greater economic inequality and industrial servitude.

Society and industry have become so highly organized and so extensively interwoven that the "social responsibility" has become a leading factor in the settlement of every moral question. For that matter every moral question of the day has some relation to economics. So much are these things true that social responsibility has become paramount, not because it is the most neglected, but because the evolution of society has forged this question to the front. He who has not a social conscience has set his face against progress and has undertaken to resist the Kingdom of God.

Rev. Scott says in his reply: "Now, I am sure that Jesus will settle everything all right if we take it to Him in prayer." I certainly believe in prayer. I am sure that the philosophy of Jesus Christ "will settle everything all right." But the trouble with the church is, it prays for one thing and works for another. It prays for the brotherhood of man, the Fatherhood of God, the coming of Christ's Kingdom, and then goes out in the world of industry and upholds principles that make men enemies instead of brothers, that destroy life instead of saving it, that represent God as a tyrant instead of a Father, that brings the kingdom of Satan instead of the kingdom of God.

Again, a great part of the church is praying for a better day but are not doing anything to bring it about. I was always taught there were two essentials in effective prayer. First, pray for the right thing. Second, do all you can yourself to bring that thing to pass.

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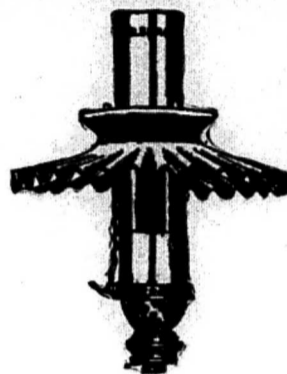
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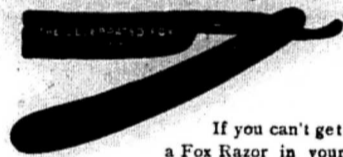
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X RAYS

By JOHN M. WORK

I have just returned from investigating the effects of the overflow of the Des Moines river. The bottoms are inundated and the inhabitants have been compelled to move out.

The houses which were flooded were chiefly two to five room houses, cheaply built, houses that would not know a modern improvement if they met it in the street.

Franklin H. Wentworth has pointed out the remarkable fact that everybody expects a workingman to be poor. It is also true that any man who sees an old tumble down shack, guiltless of every modern convenience, can tell at once that it is occupied by a workingman.

Why is it that the hovels are always occupied by workingmen? Because the workingmen by their votes permit the capitalists to own the means of production and distribution and compel the worker to yield up the lion's share of the product of his toil in return for an opportunity to earn a living.

But to return to the flood. This is not the first time the river has overflowed its banks and inundated the bottoms. Last year the same thing occurred. Ten years ago the same thing occurred. And it occurred previous to that time as well.

Why were they compelled to live in the bottoms? Ah, now we are getting down to business. They are compelled to live in the bottoms because that is the place where the owners of the houses choose to build them.

- Secretaries of Iowa Branches
W. A. Jacobs, State Secretary, 216 E. Sixth St., Davenport.
Avery, F. J. West.
Boone, George E. Bisbee, 609 Monona St.
Brazil, R. Sharp.
Burlington, Thomas Breen, 322 Plane St.
Carnobdale, Wm. Collins, Fair Ground Station, Des Moines.

themselves. They are owned by capitalists. In building houses for rent, these capitalists are governed, not by philanthropic considerations, but by business considerations. It is to their interest to build them where they will yield the greatest income on the amount invested and at the same time keep them from injuring the value of the properties in which the capitalists themselves dwell.

But there is another thing which should not be forgotten. These people are compelled to live in the bottoms by the social system which they keep in existence by their votes.

Some of them even had pictures of Teddy the strenuous in their windows, strenuous Teddy who is just now making a strenuous effort to get himself re-elected. What deplorable depths of ignorance! The republican and democratic parties stand for the continuation of the capitalist system of industry which compels them to live in the bottoms.

When they vote the republican or democratic ticket, they vote to have their houses flooded. This is no stretch of imagination. When they vote for the social system which compels them to live in the bottoms, is not that identically the same as voting to have their houses flooded?

It is true that it was because of ignorance that they voted to have their houses flooded, but they voted that way just the same. The thing necessary to induce them to change their votes is to remove that ignorance, and this is exactly what the Socialist party is doing on a scale and with an intensity that would stun an old party healer.

The average labor paper used to be in many cases a mere vehicle of information as to dues, meetings and proceedings of locals, conventions, official circulars and the like. Whatever political influence it exerted was usually a thing of barter and sale. For pecuniary considerations its columns were open to the praise of democrats and republicans who had been friends of organized labor, and blame or denunciation of politicians who had voted or acted against the interests of workingmen.

Decoration Day

Read at Anacostia, D. C., May 30, 1903.

Last night upon my bed I lay
(The air was calm, the sky was clear),
Perplexed and pondering what to say
To those who might assemble here:
When suddenly a multitude
Of Union soldiers, who had fought
And bravely died, about me stood,
Whose leader answered to my thought:
Today (he said) let others tell
The story of the North and South—
How hostile charging squadrons fell
Before the cannon's blazing mouth;
How shrieking shot and bursting shell
In ghastly furrows piled the dead;
Today let not your memories dwell
On battle-fields with carnage red.
All these are past; the cannon's roar,
The crashing bombshell's hissing shriek,
No longer echoes from the shore
Of Tennessee or Chesapeake;
From Rappahannock's fertile vale
To Texas' cattle-covered plain,
Now peace and harmony prevail—
Prosperity and plenty reign.
And yet, we find that in the fight
So long bequeathed from sire to son,
The final triumph of the Right
Was not at Appomattox won;
Although you never more may wield
The rifle or the bayonet,
Upon another battle-field
There's work for you old soldiers yet!
To reunite the land we love,
And set the colored bondman free,
Alas, would after all but prove
A bootless, barren victory
If by monopoly or trust,
Relentless as the sword of war,
White men are crushed into the dust
Beneath the wheels of Mammon's car.
Before the foeman's fatal fire
In fierce and bloody strife we fell,
Or lingered long in dread and dire
Malarial swamp or prison hell,
In vain, if children slave and die,
In squalid ignorance to feed,
Beneath the sunny Southern sky,
The Northern capitalists' greed.
Machines that equity demands
Should benefit the human race,
But serve, in heartless owners' hands,
Competing workmen to displace;
So every great invention means
Another multi-millionaire,
Whose hirelings—also his machines—
Subsist on less than prison fare.
Alike the rain and sunshine fall
On Federal and Confederate graves;
Unquestioningly, over all
The wild flowers bloom, the green grass waves;
O ye, who linger to the last,
As life draws near its peaceful close,
Remember that the war is past,
Forget that you were ever foes.
Brave soldiers, who have worn the blue!
Brave soldiers, who have worn the gray!
Alike to human rights renew
Your pledge of fealty today!
Unite to strike down every hand
That would the weak and poor oppress,
Till this becomes indeed the land
Of Freedom and of Righteousness!
—J. L. McCreery.

"The too old parties" are the words I read the other day. I had a good laugh at this bit of fun, with sarcastic trimmings. And then I began to think that there is lots of truth in this double-barreled witticism. The democratic log, so to speak, has split with dry rot at the core, and the two main chunks—Cleveland and Bryan—are rolling down the hill in opposite directions.

Secretaries of Iowa branches will confer a favor by sending to this office all news in regard to the movement in their respective localities.

SOCIALIST PLATFORM

Adopted at Indianapolis, Ind., 1901.

The Socialist party in convention assembled, reaffirms its adherence to the principles of International Socialism, and declares its aim to be the organization of the working class, and those in sympathy with it, into a political party, with the object of conquering the powers of government and using them for the purpose of transforming the present system of private ownership of the means of production and distribution into collective ownership by the entire people.

that the capitalists may extend their commercial dominion abroad and enhance their supremacy at home. But the same economic causes which developed capitalism are leading to Socialism, which will abolish both the capitalist class and the class of wage workers. And the active force in bringing about this new and higher order of society is the working class. All other classes, despite their apparent or actual conflicts, are alike interested in the upholding of the system of private ownership of the instruments of wealth production.



Socialists of this country have a positive treasure in "The Comrade." The April issue is certainly not inferior to the greatest of our magazines. There is nothing so distinctive in Socialist periodical literature, either in this country or in Europe, as The Comrade.—SOCIAL DEMOCRATIC HERALD.

Books of Scientific Socialism.

- ALLEN, Henry E. A Study in Government... \$6.05
AVELING, Edward. The Student's Marx... 1.00
BELLAMY, Edward. Futurology or Nationalism, Which?... .05
BADEN-POWELL, E. H. Village Communities in India... 1.00
BAK, E. Reifort. The Ethics of Socialism... 1.00
BLANCHARD, Robert. Britain for the British... .50
BLISS, H. L. Pitocracy's Statistics... .10
BOURDRIE, Basil. The Impending Crisis... .25
BROOME, Isaac. The Last Days of the Ruskin Co-operative Association... .50
BROWN, W. I. Open Letter from a Catholic to Pope Leo XIII... .02
BROWN, W. W. Boyer. A Sketch of Social Ethics... .05
CARTER, W. W. Boyer. A Sketch of Social Ethics... .05
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H. TRENKLE, Manufacturer of all kinds of Sausages. Phone: Bell, No 3602. Dubuque No. 454. 1227 CLAY, E. 12th and 13th Sts.

Strickland-Jones Socialist Lectures

Address all Inquiries to F. G. STRICKLAND Aspen Colorado

Comrade Jones having been elected a state organizer of Colorado, he will be unable to accept the calls for dates in Iowa and elsewhere.

National Headquarters Bulletin

Rockland, Mass., May 25.—Representative Frederick O. MacCartney died at his home on Pacific street, at 8:50 this evening.

Only four lines of an associated press dispatch, but it carried a load of sorrow to every Socialist heart.

His funeral was held in Rockland last Thursday. In compliance with his last conscious request, Comrade Carey made the address.

Since last report, the following contributions have been made to the special organizing fund:

Table listing contributions from various individuals and organizations, including Boleman, Mont., Adolf Golf, 50c; Carl Grieve, \$1; C. E. Wiesel, \$1; Henry Gettman, 50c; Henry Wofel, \$2.

Total to noon, May 30 \$40.05 Previously reported 343.31

Locals have been chartered as follows: Tullahoma, Knoxville and Sweetwater, Tennessee; and Blue Ridge, Georgia.

National Lecturer John C. Chase has finished his tour in Arkansas and Missouri. He was present at the Arkansas state convention, held May 23, where he gave the comrades the benefit of his experience in forming their state organization.

National Lecturer John W. Slayton has found the carpenters of Pennsylvania ready for working class political action. In many places on his tour a local strike has given him the opportunity to explain why the workers must control the government in order to get fair treatment where their labor is concerned.

National Lecturer M. W. Wilkins has had another experience with an old party politician. The posters announcing the Socialist meeting were torn down at Independence, Ore. When Comrade Wilkins arrived on the scene he soon got a few comrades together, organized a local and challenged the chairman of the republican committee for a debate with the congressional candidate.

Arrangements have been made for Comrade John W. Brown, of Hartford, Conn., to finish Comrade Dan A. White's tour of the New England states.

organizer for the Socialist party, and will do good work among the workers in the New England states.

National Organizer John M. Ray is making a successful tour in Tennessee and Georgia, having organized locals at Tullahoma, Sweetwater and Knoxville, Tennessee, and Blue Ridge, Georgia.

The first 25,000 of the revised edition of the leaflet "Why Socialists Pay Dues" has been exhausted, and the second lot of 10,000 is going fast.

The national office is now ready to supply the party emblem. It is a lithographic beauty, flesh colored hands are clasped across a sea colored sea and the words "Socialist Party" and "Workers of the World Unite" are in white letters on a red background.

The demand for membership due stamps has been so great that the old supply, which was on hand the first of the year, has been exhausted.

On the Recent Referendum

HAVERHILL, Mass., May 27, 1908. To the National Committee, Socialist Party:

Comrades: I have received from Comrade Clark the motion offered by National Committeeman Mills, of Kansas, under date of May 23, providing that the recent referendum relating to the headquarters and to the election of a new quorum be declared unintelligible, and that pending further instructions from the membership the headquarters remain in Omaha with Comrades Work, Lovett, Roe, Turner and Untermann acting as the quorum until further and more definite instructions from the party membership, together with a suggestion for a new referendum, and I beg leave to submit my views as national secretary upon the same.

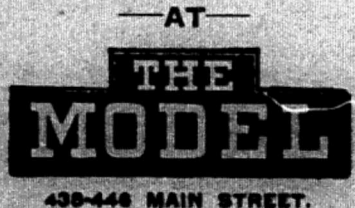
In my opinion the national committee should either decline to act upon or vote down Comrade Mills' motion, especially at this time, for the following reasons:

First. The present quorum has not yet met and canvassed the vote on the referendum. An announcement of the votes has merely been made to the national committee and the party membership for their information.

Second. A protest from one of the states (Nebraska) against counting the Ohio vote is now before the national committee for action. Should the national committee decide to sustain the Nebraska protest, the result of the referendum would be materially changed.

Comrade Mills' motion tends to increase the confusion he says already exists, instead of diminishing it. It will be time for him to make his motion, if he desires to do so, when the national committee has decided whether to count the Ohio vote or not, and the quorum

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has officially canvassed the vote and testified to its correct tabulation.

I do not wish to enter into the merits of Comrade Mill's motion at this time, only to say that, as the official most directly interested and concerned, I must protest against the prolongation of this question of headquarters beyond its present limits, unless such becomes absolutely necessary.

The work of the national office has been hampered and obstructed, the party membership distracted and disgusted, and I have personally been subjected to suspicion and continued insults ever since assuming the position of national secretary, through the activity displayed and feeling aroused over this question.

The simplest and best thing to do is to have the quorum meet as soon as the national committee has acted on the Nebraska protest, and let the quorum make the official announcement based on its findings.

The vote on the Nebraska protest will close June 8, and I shall return to Omaha in time to have a quorum meeting, held on or very shortly after that date.

Fraternally yours, WILLIAM MAILLY, National Secretary.

Mailly at MacCartney's Funeral

HAVERHILL, Mass., May 27, 1908. To the National Committee, Socialist Party:

Comrades: Representing the national committee, I have assumed the responsibility for an appropriate wreath in the shape of a national party emblem for the funeral of Comrade MacCartney, which will take place at Rockland, Mass., tomorrow, and I will also try to attend in person as your representative.

My mother is growing weaker daily and is being kept alive by stimulants. As I am the only one of the family that she has with her, I shall not leave her until the end. I am in constant attendance upon her and cannot leave her bedside for long at a time.

I shall return to Omaha as soon as possible. In the meantime Comrade Clark assures me that he will be able to handle the routine work of the office until I return.

Asking your indulgence in the premises, I am, Fraternally yours, WILLIAM MAILLY, National Secretary.

Smoke "The Iowa Socialist" 5c cigar. Best cigar in the city. Give it a trial.

State Secretary Jacobs' Report

Table with columns for RECEIPTS and DISBURSEMENTS, listing various branches and their contributions, totaling \$44.20 for receipts and \$18.50 for disbursements.

Receipts for month of May \$44.20 Amount on hand end of April 27.45 Total for May \$71.65 Total disbursements for May 18.50

Balance on hand end of May \$53.15 W. A. JACOBS, State Secretary Socialist Party of Iowa, Davenport, Ia., June 1, 1908.

The Iowa Socialist in clubs of four or more for twenty-five cents per year. Four postal subscription cards good for one year each for \$1.00. They are handy. Order a bunch.

The Iowa Socialist in clubs of four or more for twenty-five cents per year.

Correspondence

From Missouri Valley

MISSOURI VALLEY, May 31, 1908.

Dear Comrades: I have received several sample copies of The Iowa Socialist and I am glad that there is such a paper published in Iowa. In No. 39 you published an article by Comrade Strickland which I believe is unwise to publish.

I am living on a farm on the Missouri bottoms and the outlook for a crop is bad. Most of the land is under water, and I will be compelled to go elsewhere and work to support myself and family.

Yours fraternally, M. J. BURKHART.

Ohio Notes

The state Socialist convention will convene at Columbus tomorrow and our letter of next week will contain the news from this important gathering.

Father Hagerty held successful meetings in Dubuque, Iowa, and Freeport and Hillsboro, Ill., during the past week.

H. Howard Caldwell, the well known Socialist speaker and trades unionist, will tour Ohio beginning June 6 or 7.

These two speakers are among the best

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CORNER FOURTH AND MAIN.

in the Socialist movement and are especially strong in the open air meetings. We bespeak a most successful tour for them in Ohio.

Frank P. O'Hare will on June 2 close a most successful tour of the state, having spoken in twenty five of the principal towns in the state, and those who have missed hearing him have indeed missed a treat.

A new Socialist local has been formed at Canal Dover, Ohio, with a good strong membership to start with.

Father McGrady held three large and enthusiastic meetings in the Grand Opera House at New Orleans during the past week. The attendance at his meetings are greatly increased by the determined opposition which is always manifested.

A sample is an invitation to subscribe.

Again we Socialists want to impress upon the pure and simple trades unionists the futility of trying to better social conditions by the election of "labor" candidates.

Are you still hustling for subscribers for The Iowa Socialist?

BRANCH MEETINGS

Des Moines—Branch No. 6 meets first and third Sunday afternoons of each month at 3:00 o'clock in Marks' Hall, 518 Walnut St.

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COMRADES—Enclosed find \$ for which please send THE IOWA SOCIALIST to the addresses below.

Table with columns for Name, Street and No., City, State.